228 656 178 The Bahrain Government has tried hard to encourage the diving industry, by the remittance of the registration fees on diving boats, by customs concessions and by other means, but it is certain that the industry will never return to its palmy days when so many of the people of Bahrain were connected with it or depended on it.

228 431 609 Visitors to the pearl banks are advised to set out at about midnight from Bahrain. Launches can be hired in Manama or Muharraq and if they leave at twelve midnight, the banks will be reached at two or three in the morning. The remainder of the night can be spent lying at anchor and in the early morning the opening of the shells can be watched, followed by the preparations for the day's work and the actual diving. The divers have no objection to being photographed at their work and welcome foreigners on board their boats, they do, however, appreciate a present from visitors and it is a good plan to take out some fresh dates or other fruit, for the boats, particularly at the end of the season, are usually low in fresh provisions and such a gift is very welcome.

CHAPTER VII

LOCAL INDUSTRIES

THE POTTERIES

323 [438] PEARLING is not the only ancient industry in Bahrain, for the presence in many parts of the islands of pottery sherds indicates that pottery has been made here for many centuries. Today this industry is restricted to the village of Aali whose inhabitants work in the same way as did their forefathers, scorning modern innovations.

[472] From the hills around Rifaa the clay is brought to Aali ; brown and red clay for the coarser objects and white clay for finer work. The raw clay is beaten and then mixed with water until it is ready for throwing by the younger members of the potter's family, for each pottery is a separate family concern. All the processes which go into the making of pottery take place in small sheds, in each one a potter can be seen at work, his feet in a pit working the wheel which is on a level with his waist. Rapidly he flings lumps of clay on to the spinning wheel and with deft fingers works the shapeless mud into graceful jars, bowls and other utensils. When each piece is completed it is set in the sun to dry before being taken to the oven. Most of the ovens [172] are built in the prehistoric tumuli south of the village, which have been excavated. A hole is made in the roof of the tomb and another at the side; in the former the objects to be baked are placed and the latter is filled with firewood. When the fires are lit the tombs become miniature volcanoes with thick smoke belching from their peaks, slowly the fires die down, the smoke clears and the baked pottery is removed and the ovens are prepared for the next baking.

796 who therefore disapprove of the whole affair, but it is rare that there
795 is any trouble between the two sects, both of them having adopted the principle of live and let live.

796 In the afternoon of the 10th Muharram the more energetic members of the procession go out into the villages where similar smaller processions take place and which are often made more colourful by the use of additional model tombs which are no longer seen in Manama. In the evening, as in every evening of the first ten days of the month, those who took part in the processions are feasted in the martams, and for three more days the orators continue to preach to the people, for it was for three days that Hussein lay on the field of Kerbela. But on the 13th of the month the period of mourning ends, the "props" are returned to the various martams, the collecting boxes are again displayed in the Shiite shops, out of which some of the expenses of Ashura are paid, and the Mullas return home to Iraq.

796 Europeans are permitted to witness the procession on the 9th and
● 609 10th days of Muharram, but it is illegal to photograph any part of the procession and the State Police remove the cameras or movie-cameras
656 and expose the film of those who break this law. In addition, unwary photographers have often been roughly handled by members of the Shiite faith, who feel that a sacred procession is not a suitable subject for casual snap-shots. It is therefore much more tactful to dispense with artificial means and to rely on one's memory for recording what is an unique occasion, for the procession has been banned in Iraq and Persia and so Bahrain is now one of the very few places where it can be seen.

CHAPTER X

BAHRAIN'S STAMPS

205 THE generally accepted date for the establishment of the first post office in Bahrain, in the town of Manama, is 1884, and as the Indian Government was at that time responsible for political relations with the Ruler of Bahrain, it naturally followed that Indian stamps were used in the Islands. It was not till 1911, however, that a formal agreement granting the British a monopoly of postal services in Bahrain was signed.

In the first instance Indian stamps were used without an overprint—Indian stamps of Queen Victoria and George V post-marked "Bahrain," and it is only possible to trace stamps used in Bahrain by the post-mark. The two most usual post-marks are a circle with bars outside and two circles with the name at the top and the date across the centre. Fortunately the word Bahrain shows up quite well in most of these, provided that there is enough of the post-mark on the stamp if the latter is not on a cover. These issues were usually limited to 3 pies, ½ anna, 1 anna and 2½ anna stamps.

8·Qubain S-5 (1952-53)1955 MZ2 Bahrain MZ2

563 In the third place, clerical positions occupied by Indians and other
578 foreigners are highly coveted by the high-school graduates of Bahrain. This
554 must be understood within the context of traditional Arab respect for the scribe and the great power wielded until recent times by government employees: clerking represents a social position as well as a source of livelihood.

641 Finally, Indians are given privileges denied to Bahrainis. They are al-
273 lowed, for instance, a monthly allotment of alcoholic beverages and certain
563 public places are open to them and to Westerners only. The problem of
578 alcohol is a delicate one in Bahrain. In accordance with Muslim law it is prohibited to all Muslims. Foreigners and non-Muslims, however, can obtain a monthly allotment at specified prices through a permit from the British Residency. The only two groups that can benefit from such an arrangement are the Westerners and the Indians, since most other foreigners are Muslims.

563 An example of the resentment felt against the Indian clerks may be
578 seen in the following letter to the newspaper *al-Qafilah* from an indignant
191 Bahraini criticizing the Post Office Department:

> I came to the post office window with a large number of greeting cards which I wanted to send to friends outside Bahrain. I inquired from the clerk whether there were any special rates? Snatching the cards from my hands, he gave me an answer in a strange language, the only part of which I understood was "three annas and a half."
>
> It is strange that this department continues to employ clerks who do not understand the language of the country. In this connection, I remember that a short time ago I sent my manservant with a piece of paper on which I had written in Arabic the quantity of stamps I wanted of each denomination. Shortly afterwards he came back very angry. He told me that the clerk threw him out of the building and ordered him to "tell [your master] to write in Indian, Persian, or English. . . . We are not Arabs." [12]

609 A factor which also has considerable effect on the attitude of the native toward foreigners is the development of the oil industry in Saudi Arabia and Kuwait. In Saudi Arabia the political climate has been such that the native is truly master of his house. The moment the foreigner, and particularly the Westerner, steps on Saudi Arabian soil, government officials and civilians alike do not hesitate to remind him in a thousand ways that he is in an independent country, that he is only a temporary guest, and that his sojourn in the country depends on good behavior. The Arabian American Oil Company, as part of its public relations policy, cooperates with the government fully in this respect and it is a well-known fact that a number of its American employees have been sent home for minor infractions of the local law or for being in some way rude to the native inhabitants.

Bahrain is only a few miles away from Saudi Arabia. Stories of how

[12] *al-Qafilah*, January 2, 1953.

8:Qubain S-5 (1952-53)1955 MZ2 Bahrain MZ2

609 foreigners are "kept in their place" there circulate by word of mouth — a method of communication highly developed in the Middle East — and exaggerated several times in the process. One of the central themes of the local Bahrain press is a comparison between Saudi Arabia and Bahrain in this respect. As is to be expected, this is causing a feeling of frustration among the natives and creating an atmosphere of restiveness and increasing antagonism toward foreigners.

In Kuwait a rather ambitious development program has been under way for several years, made possible by increasing oil royalties. There is an atmosphere of feverish activity, psychologically exaggerated because of its concentration in a small area. By contrast, life in Bahrain is slow and development sober but limited, in view of the comparatively small oil revenues. This causes some jealousy which finds an emotional outlet in an increasing suspicion of foreigners and increasing demands on the major companies, such as the Bahrain Petroleum Company, to do more for the country than they have been doing so far.

FOREIGN ARAB GROUPS

563 167 463 A rather large number of foreign Arabs live in Bahrain. They can be divided into two main groups which in custom and social mores have little in common. The first group is composed of Arabs from Saudi Arabia, Oman, Muscat, Qatar, and Yemen. These people have always been part of the scene. They come and go as they have always done, with hardly any restriction on their movement. Many of them are related to people in Bahrain by blood or marriage and are looked upon as "cousins," *awlad al-'amm*, a term which carries with it all the emotional overtones of the traditions of tribal life. Some of them are merchants; a large number, especially of those from Oman, Muscat, Qatar, and Yemen, are employed by the oil industry as common laborers, and others work with local industries. Their community life and standard of living do not vary a great deal from that of the local population; in fact they are hardly distinguishable from it.

[601]

The second group of foreign Arabs, made up of a small number of Egyptians, Syrians, Lebanese, Iraqis, and Palestinians, is comparatively new to the area. On the whole, their standard of living is probably higher than that of any other group with the exception of the Westerners. Few are engaged in trade; the majority are white-collar workers.

563 875 208 177 Although they are largely new arrivals, they already exert considerable influence on the life of the country. Unlike all other foreigners, they are genuinely welcomed and looked up to by the local population. They are the missionaries of Arab nationalism. Most of the high-school and a good number of the elementary-school teachers in Bahrain come from this group (see Table IV); in this key position, it can be truly said of them that they